1: Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

The shaman is called in by a relative of the sick man.[1] He performs by night in the camp (never in a sweatlodge), singing over the patient, and sucking out the disease which he exhibits. The characteristic attitude while singing is with the clenched knuckles of the left hand held against the forehead, the right hand holding the gourd rattle, while the trunk is slowly twisted from side to side. Relatives and friends gather to shout as the shaman may enjoin them.[2] 755

Once about 1909 I [Sinyella] was sick with a white man's sickness, fever, and I nearly died. Rock Jones and another Havasupai shaman, A'mal (mark), sang for me but did not cure me. I nearly died. Then two white men came down the Walapai trail. I said, "Tell them to look at me." They had two kinds of medicine which they gave me: "Give it to him three times a day." I took this and got well quickly. [648]

A'mal used a gourd rattle and sang over me where I lay close to the fire; he sang then four nights. He shut his eyes as he sang; then his spirit could see, yet he could see with them too. The first or second night he applied his mouth to my body so that his spirit could bring out the sickness in my body. The spirit went into me and looked all around; it made me shake hard then. It went back down his throat with a gulp. The spirit said, "This sickness is a white man's sickness: the white doctor made that sickness a long time ago. It is very bad; that is why I cannot get it. It is too small, I could not find anything tangible; it only makes you shake and cold and hot together." Another night the spirit said the same thing.

All my relatives were there, men and women, and many friends. None slept; they shouted, and told the shaman, "Be strong and see what you can do." He said to them, "Do not sleep; stay awake; shout and help me, and I will do the best I can." They called him their relative and he felt fortified thereby.

Rock Jones is not a doctor; he only knows about making rain. But sometimes sick people want him to sing for them; he does not work. He can tell about thunder, lightning, wind, hail, snow and such things. [791]

Doctor Tommy treated Lina for aches, particularly for fever in the head. He sucked her forehead directly with his lips. His spirit drew out the trouble which he showed her; little white worms like threads, about a centimeter long. He also instructed her husband to cut her hair short; this cured her somewhat.

Jess, who *has consumption, consulted* Bob, who sang over him. He said that if Jess heard a little clicking noise in his chest, he would be worse, otherwise he would recover. Jim does not know what Bob sang about.

Little Jim's first patient was Melvin. He sucked the lad's eyes and other painful parts. [My informant did not know if he exhibited any object.] He ascribed the ailment to the fact that ten or more years ago the boy's father, Sinyella, went among the Navaho trying to learn their shaman's songs. But he erred in repeating the words: bad spirits made his eyes fail. They have been with him ever since, although he stopped singing these songs as soon as he sickened. Nevertheless his oldest son, Lansman, and a younger, Melvin, were also afflicted.[3] This is always the case, that if a man makes errors in singing a dead shaman's songs, the latter becomes angry and sends his spirit to make the offender sick.

[1] He is not given tsequoko as among the White Mountain Apache.
[2] Cushing, (c), 582.
[3] All these have aggravated cases of trachoma. [644]

3:James T-5 (ca.1900) 1903
NT14 Plateau Yumans NT14
Havasupai

you quick. But you must promise to give me five dollars. Don't forget I must have five dollars." 756

In one case with which I was familiar, the medicine-man declared that the heart of one sick man had gone away to the topmost peak of one of the canyon walls. It would cost several dollars to charm it back, but he could do it. Yielding to the pleadings of the man without the heart, he began to exercise his charms and incantations, and the next day he came in and declared he had seen it return during the early morning hours, and his patient would recover. His prognostication was correct; the man was soon well and strong, and paid his six-dollar fee for having his heart returned to him, with due gratitude and thankfulness. [755]

Another man who had been on the trail of some runaway horses had become overheated and was attacked severely with cholera morbus. He was brought into the village nearly dead, his pains increased by a terrible soreness in his back, caused by severe vomitings. The medicine-man gave him a large dose of red pepper, and, after sucking the flesh of his stomach, bowels, and back, rubbed the body of the sick man with red pepper, and then began his incantations. Soon he declared that a Wallapai doctor who hated the Havasupais had left a long white rope on the trail over which the sick man passed, and that it was this charmed rope which had entered his body and caused the sickness. On the promise of a fee of several dollars, he expressed confidence that the rope could be successfully taken from the invalid, and that its removal would be followed by immediate recovery. After a little time had elapsed, the crafty charlatan produced a long white rope, which he said his skill had extracted. Needless 164 755 754 755

James T-8 (ca. 1900) 1903
NT14 Plateau Tumsm NT14
Havasupai

754 to add, the patient recovered, and to this day extols
755 the wonderful skill and power of his physician.

Of late years a large number of Havasupais have
●164 been carried off with a bilious fever, with marked malarial symptoms. The usual indifference in the earlier stages of the disease gives way later on to frantic sweat-
[755] ings and appeals to the medicine-man, who comes and sings and seeks by his incantations to remove the evil
[578] something within the patient that causes the disease. If the sick person is daring enough to apply to the agency teacher for medicine, he knows that he no longer need expect any help from the medicine-man,
751 whose curses will follow him to the world of doom. As in the world of civilization there is jealousy, sharp and keen, between the schools of medicine, so do the Havasupai medicine-men resent any innovations upon their time-honored customs.

Here, as elsewhere, one man's skill and reputation is oftentimes maintained by pulling down that of another. Dr. Tommy used to be a fairly successful medicine-man, but once, during a fearful epidemic of grippe, several children died under his ministrations. It was soon noticed that those parents whose children had been treated by another medicine-man were active in spreading the report that "they believed Dr. Tommy had killed the children by giving them coyote medicine." And this "tommy-rot" killed him as a medicine-man, for, though he was never brought to any trial on account of this charge, he was shunned and ostracized, and in very rare cases is ever called upon to exercise his medical powers.

There are now three medicine-men in the tribe, the chief of whom is Rock Jones, whose Havasupai names

142 small, though admirably formed, with noticeably large knee-joints, which, being more developed inside than out, almost touch in walking. The feet are small and well-shaped, but are very large-jointed in the old. Hair is permitted to grow, as with white people, 142 about the chest and armpits, and some- 302 times a slight mustache is cultivated by the young, while a considerable tendency to beard is frequent with old men. The eyebrows are not marked; but the hair of the head is long, soft, abundant, and a beautiful glossy raven or brown-black. With boys it is kept closely cut, with the exception of a very small tuft at the crown, five to seven inches in length, looking not unlike the plume of the California quail, which I believe it 142 imitates. Their features correspond so nearly to those of the Pueblo Indians, especially the Zuñi, as to make the resemblance in some cases personal, the greatest variety of expression being seen. The heads are short and round, or brachycephalic; foreheads very low and sloping, the supraorbital arch being notably prominent; faces broad at cheek-bones, which, though really quite flat, appear prominent. A rather constant type of face among them is, in common with the Amazonian, decidedly Mongolian. Their noses are straight or slightly aquiline, rather broad, with somewhat heavy nostrils; their eyes small, bright when good, and very prominent in the sockets. They are not, however, generally as good as those of the plains Indians, cases of partial and total blindness being common, due, probably, to the glaring rock-walls and whitish sandy bottom of their cañon. The ears are well shaped and small; the mouths are large, with only moderately thin lips, the upper generally slightly overhanging the lower. The chin recedes slightly, and the face is well marked with deep wrinkles, especially between the eyebrows and around the eyes; deep lines extend from the nostrils to the corners of the

● [164]

On another occasion he dreamed of a wind that carried him to the south "where the air was good to breathe." On a mountain he saw a man who was a good talker. He also was "white" and "looks like a Supai, talks Supai." This man asked the shaman why he always traveled around through the sky. The shaman didn't answer but awakened. 756 787

Concepts of Disease and Illness 753

Virtually all sickness was believed to have been brought about by malevolent dreams, sorcery, or other supernatural causes.

Psychologically upsetting dreams, especially those involving the possibility of death or loss of the soul, were considered especially harmful. If the individual revealed the general nature of his dream, his family would consult a shaman, who would then sing in an interrogatory fashion to ascertain specific details. The practitioner could exorcise the evil either by sucking intrusive objects from the patient or, through songs, ensure the return of the soul. If a person repeatedly dreamed of a deceased relative, it was believed that the dead person wanted to take the living away. This was particularly true in the case of an individual who died while learning shamanistic powers. 787 755

Shamans were often thought to be sorcerers who could produce illness either in others or in their own immediate families. Anyone who believed a shaman was harboring a particular grudge against him might come under such a spell. A deceased shaman could cause inanimate objects such as rocks, water, ground, air and the sun to make people ill. Bone fractures also were thought to have been caused by evil shamans, either living or dead. Other shamans could effect cures in the same way they counteracted dreams. Fractures were usually set by the shaman before he began to sing. 75 [775]

The vision of a ghost could cause serious illness or death, although this was not invariable. It tended to afflict older persons more than children. Further, not all ghosts were considered malevolent. Again, shamans, by ascertaining the identity of the ghost, could rid the individual of the malady. 75 775 [761]

Shamans themselves could become ill if they made errors in their cures of others or in other ways disobeyed instructions from their spirits. One case brought to our attention involved a shaman who, in an effort to suck a foreign object from a patient, made a mistake. It was reported that he became sick almost immediately and bled from the mouth. [The informant was unaware of the ill shaman's medical history of tuberculosis.] Another shaman was called upon to effect a cure. 753 756 [164]